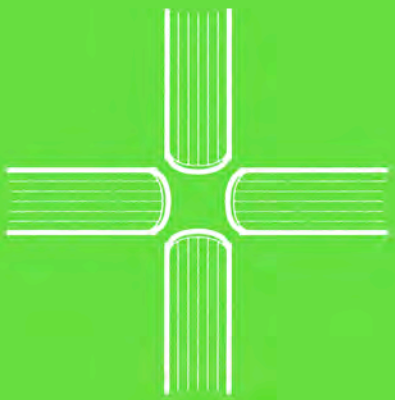
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- *Teacher as Minister*
- *Lutheran High Schools*

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For most of our readers, May and June represent the proverbial light at the end of the tunnel. Is there any other profession as exhausting and demanding as teaching? Those of us who are teachers require powerful testimony before allowing ourselves to be persuaded otherwise.

Let us hasten to add that few professions offer such enormous psychic benefits, at least potentially. Our devout hope is that the Lord has given you ample measures of both ingredients: exhaustion made delicious by awareness of how worthwhile the expenditure of energy was while glorifying His name.

In This Issue

Jeff Burkart reminds us of that which first called us into Kingdom service--Baptism. His personal account of re-discovery is refreshing, as usual.

Bob Toepper provides provocative and stimulating insights, also as usual, in his final article on "Is the Lutheran Teacher a Minister? Yes, but...."

But it is *Paul Zimmerman* who provides the capstone on the topic in his theological analysis of the broader area of ministerial service and the teacher's place in the schema. Plain-spoken and compelling.

Finally, *Jeff Daley* speaks to the too-often neglected ministry of Lutheran secondary education and educators. Please do not allow this to slip to the bottom of your reading priorities. Lutheran education is of a whole cloth, not segmented bands.

Have a refreshing summer, not marked particularly by idleness so much as by re-creating activities.✞

Matters of Opinion

Wayne Lucht

"Strangers"

While working on a manuscript about urban Lutheran schools, author Mel Kieschnick came across an interesting footnote mentioned in earlier histories (cf. Bob Toepper's three-part series in this volume with others).

In the last century, children who attended LCMS parish schools who were not from member families of the sponsoring congregation were called "strangers" (Fremden).

Does that shock you? It did this observer. He had to fight back judgmental rushes to consciousness such as *Insular! Arrogance!* And, reaching way back, *Xenophobia!*

Surely we are better than *that* nowadays, thought he.

Aren't we?

Ah, the Pharisee in us all, even if it causes repudiation of our own ancestors and their peculiarities.

Moralizing becomes so embarrassingly easy, we blush to begin.

All right, then, we won't.

Perhaps it is better, after all, to allow individual consciences to be smitten and quickened as we recall our own sins in making "strangers" of . . .

- the less than bright child who always takes too long to catch on to what the rest of the class finds so easy to grasp
- the unwashed, unlikeable and somewhat odoriferous child whose greasy hair daily horrified us
- the student begging for our attention--or affection--when we just didn't have time for that sort of thing
- etc. and et. al.

How does that (non-Lutheran) hymn go? "I'm but a stranger here"

Or . . . "I was a stranger and ye took me not in."✞

Jeffrey E. Burkart



The Importance of Being Surprised . . . or Being a Card Carrying Member of the Christian Church

Recently I have been thinking a great deal about my baptism. A few years ago my mother and I went to the bank so that I could get a key that would give me access to my parent's vault. My mom wanted me to have access to her will and other important legal papers which she and my dad had accumulated over the years. While looking through the box, my attention was drawn to two documents. One I had seen only once--the other I had never seen. I was in for a great surprise.

The Mystery Verse

The first document was my confirmation certificate. It immediately brought back memories of my confirmation day. Confirmation day was very traumatic. I remember Norman Timmerman and I almost blew our part as we started to say the Apostles Creed too early in the service. We looked at each other out of the corners of our eyes and froze in our verbal tracks. We prayed no one noticed our lapse of memory. Even so, it was better to have erred together than to have blurted out the wrong line alone. By saying the line together we could always say later that it was the other guy who was at fault--such is the mind of the adolescent.

I remember being somewhat frightened by the experience and, as I recall, greatly relieved when the service was over. I have a vague recollection of being given the envelope which contained my confirmation certificate and I remember that the pastor put his hand on my head and recited my confirmation verse over me. This was a verse which I was supposed to remember for the rest of my life. My mind was so preoccupied with doing and saying the "right things" in the "right order" that I never really listened to the confirmation verse, let alone remembered it for the rest of my life. For many years I had wondered what my confirmation verse was. Now, finally, after thirty years the mystery would be over.

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Surprised and Gratified

I opened the certificate and immediately turned to the confirmation verse. I was surprised and gratified at the same time. My verse, so long hidden, was revealed at last. *"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."* (Matt. 6:33) I had committed this verse to memory long before my confirmation, but it took on new power and meaning for me when I saw it. I remembered little of my confirmation day until I saw that certificate and that "forgotten" Bible verse. Seeing that certificate brought back not only my memory, but the significance of the event as well. However, there was even more treasure to be found in that box in the bank than I realized.

Destined to be Reformed

After I had read my confirmation certificate, I opened my Certificate of Baptism. Unlike my confirmation, I had no memory of my baptism or the certificate which bore witness to the event. I turned immediately to the middle of the little booklet. It read as follows:

Certificate of Baptism

This Certifies That

Jeffrey Edward Burkart
Child of *Irwin Burkart*
and his wife *Florence Burkart*
Born at *Chicago, Illinois*
Date of Birth *September 12, 1948*
at *Chicago, Illinois*
On the *31st* day of *October*
In the year of our Lord 1948
In the Name of the Father, and of the Son, and of the HolyGhost
Witness: *Edward Waytula*
Pastor A. W. Fruchte, Minister

Baptized on October 31! What else could one be but a Lutheran. My mom asked me why I was so excited. I explained to her that October 31 was Reformation Day and that finding that out after so many years was kind of a neat surprise. She agreed.

The Great Surprise

surprise: 1. To encounter suddenly or unexpectedly; take or catch unawares. **2.** To attack or capture suddenly and without warning. **3.** To cause to feel wonder, astonishment, or amazement ... [ME *surprysen,* to overcome<OFr. *Surprendre, surpris-:sur-,* over + *pendre,* to take <Lat. *praehendere,* to seize.]

Baptism is God's great surprise. As the definition above states: it catches us suddenly and usually when we are unaware of what's happening. It causes us to feel wonder, amazement and astonishment. It's God's way of overcoming, overtaking and seizing us so that we can be His own children.

I have done much reflecting on my baptism and confirmation of late. A few nights ago I was talking to my mom on the phone and I asked

her about her baptism. I never knew that she was baptized as an adult. When my mother enrolled me in a Lutheran school's kindergarten she was asked by the principal of the school if she would like to join the church. My mom replied that she was not a member of any church. She accepted the invitation to attend confirmation instruction and was baptized. What a great surprise that must have been to her. You never know what the Spirit of God will do with what you say and do as you go about your work of being a child of God.

Conversation Pieces

A few days ago I brought my confirmation and baptism certificates to my office. I went to the Xerox machine and produced copies of my certificates. They now hang on my wall right next to all my college and university degrees, awards and testimonials. It's the most important document on display. My confirmation verse is written on a sticky note and adorns my computer.

Luther said that we should daily remind ourselves of our baptism so that we can remember that we have died and have been born anew in Christ. It has taken me a few years to begin to understand what this means. To help me remind myself of whose I am I have put my certificate on my office wall and put my verse in front of my eyes. I see them now as I type these words. Already several of my students have asked me about the certificates. They are conversation pieces. They are a means through which the great conversation can begin.

A Cross Around My Neck

I don't know why I didn't put these symbols of my Christian history up sooner. For many years I have known the power of symbols. Symbols of Christianity are powerful tools for entering into conversations with believers and non-believers alike. They provide a means whereby we can start up conversations which are personal in nature and allow us to express ourselves in ways that are natural and nonthreatening to those with whom we are speaking.

My first teaching position was in a rural area just south of Fort Wayne, Indiana. One day I went to the music store in the town of Decatur, Indiana, to buy a cassette tape recorder. Around my neck was a crucifix which bore the likeness of our Lord. It was also engraved with the Latin initials INRI. I had never been one to wear jewelry until I went on a mission tour with the choir of Concordia, River Forest. The choir agreed to wear a crucifix to symbolize the unity which we shared in Christ. I first balked at wearing a crucifix every day. As sometimes happens when we get in the habit of

doing something as a matter of routine, I almost forgot I was wearing it. I was wearing it in the music store in Decatur.

As I bent over the counter to write out my check for the tape recorder, my cross dangled from my neck. The man behind the counter asked, "What's that?"

"What's what?" I replied.

"That?" He said as he touched my cross with his index finger.

"That's a crucifix," I remarked, wondering if the man was really interested or just pulling my leg.

"What does it mean?" he said.

"It is a Christian symbol," I said, pondering where this conversation was going to lead.

"Who is that?" he asked with all sincerity."

Now I was in it. Here was an opportunity to witness--would I blow the opportunity or would I win a soul for the Lord? This can be scary when you're not used to it.

"That represents Jesus," I said, with flop sweat starting to form on my forehead.

Thus began the great conversation. I told him about Jesus and I answered his questions about what "INRI" meant and we talked for a long time about where I taught and why I wore a crucifix and what my faith meant to me and how I was baptized, etc. . . .

I was amazed at how easy it became to talk to a perfect stranger about my faith and my work and what God had done by sending Jesus to be the savior of the world. I still wear a crucifix every day. The one I wear now was given to me by my wife. The cross does not bear the likeness of Christ, however. It contains a stylized *Chi Rho* and has been responsible for starting many conversations with Christians and non-Christians about the meaning behind the symbol.

Crosses, Certificates and Fish Hooks

I used to think that crosses and fish hook lapel pins were unimportant and even a little pretentious. I've changed my mind.

I once criticized a person who told me that I should symbolize my freedom by wearing buttons and beads and other paraphernalia. I sarcastically remarked that he was enslaved by the very symbols that made him free. I missed his point. The symbols with which we surround ourselves can have great power to remind us of *whose* we are and provide us with opportunities to share our faith-life story with those whom God puts in our path.

Today I made a Xerox reduction of my baptismal certificate. I reduced it to the size of a business card, laminated it, and put it in my

wallet. Every time I open my wallet I'm reminded of my baptism. Every time I open my wallet to pay for something I am reminded of the price which Christ paid for me. Every time I open my wallet I remember that I have died and been reborn in my savior. Symbols are powerful reminders.

Suggestions

My point is a simple one. Well, maybe not simple--let's say elemental. A symbol like a cross or a baptismal certificate or a fish hook lapel pin is a good reminder to us of our own unique faith life and can be the launching pad for Christian conversation with believers and non-believers. Here are some suggestions for your consideration regarding the use of symbols and other reminders of our faith:

Frame your baptismal or confirmation certificate. Hang it on your office wall or in your bedroom to daily remind yourself of whose you are.

Frame your child's baptismal certificate and give it as a present on their baptismal birthday.

If you teach Sunday school, Christian Day School or confirmation class., get copies of baptismal certificates from parents and post them on your bulletin board.

Have a baptismal birthday celebration. **NOTE: It is important** *to find out if anyone in the class* ***is not*** *baptized. Before you have a big celebration for everybody else, you might want to think of the person who may not be able to celebrate. Finding out who is* ***not*** *baptized affords you the opportunity to talk with parents and children about the significance of baptism and gifts which it brings. It is always important to be sensitive to those who do not know or understand the sacraments, rites and customs which we "take for granted." A home visit at the start of the year by day school and Sunday school teachers is a great way to find out where parents and children are in their faith life. This provides us with another opportunity to engage people in the "Great Conversation."*

Have your church sponsor a baptismal hymn festival. Get your choirs to sing Jaroslav J. Vajda's See This Wonder in the Making baptism text to the tune of "Children of the Heavenly Father" (found in the Lift Up Your Hearts contemporary song book from Concordia Publishing House) or Gerald Patrick Coleman's You Are My Own baptism song (also from CPH).

Send a baptismal birthday card to your school children. (Note: Baptismal birthday cards can be purchased through the Lutheran Education Association. For information about these cards, write

to: Lutheran Education Association, 7400 Augusta St., River Forest, IL 60305.)

Make posters of confirmation verses and ask each person to tell why their verse is important to them.

Start wearing a cross or fish hook or fish (IXThYS - "Jesus Christ Son of God") symbol if you feel comfortable doing so.

*Make a Xerox reduction of your baptismal certificate, laminate it and put it in your wallet. (Every member of a congregation could have one with a little effort.) Make another and use it as a bookmark. Give children in your classes a baptismal bookmark on their baptismal birthday or at any other time you please. (**Note:** If you don't have access to a laminator, you can use clear Contac paper to encapsulate your bookmark to protect it from wear and tear. If you would like your bookmarks or wallet certificates laminated, I will be happy to do them for you. Send them to me along with a self-addressed, stamped envelope and I'll send them back to you in a coating of clear plastic laminate. Please include a nickel for **each** bookmark or wallet size certificate you send to cover lamination costs.) Write to:*

Dr. Jeffrey E. Burkart, Concordia College--Audio Visual Center, 275 N. Syndicate, St. Paul, MN 55104-5494.

A Card Carrying Member

Until a few days ago I would have never guessed that I would be a "card carrying member of the Christian church." I'm glad that I Xeroxed my baptismal certificate and put it in my wallet as a reminder of what God has done for me.

I'm glad that I shared my story with you and I hope that you will be able to share your faith-life stories with others. As a baptized "card carrying member" you have been given a great and powerful gift--the powerful gift of being a new creature--a forgiven child of God. This is the great gift which our Master has directed us to share with all peoples. It is truly the gift that will keep on giving.

Share the gift, remember your baptism, and give thanks to God for every person that He places before you. Give them the "great surprise" by repeating the story of how God so loved them that He gave His Son, that they who believe in Him would not perish but have life eternal.✞

Robert M. Toepper



Is The Lutheran Teacher A Minister? Yes, But... The Question Of Teacher Ministry In Historical Perspective

Part III

7. The LCMS delineates an auxiliary ministry

According to Nafzger (*LE*, 134), the Missouri Synod's Commission on Theology and Church Relations responded to a number of assignments over the years which had been given to it by synodical conventions. The 1965 synodical resolution 5-14 "To Ordain Called Male Teachers" had been referred to the CTCR by the convention for a report to the next convention. In response to this assignment, the CTCR came to the following conclusion in its 1973 report regarding the ordination of called male teachers:

Since called male teachers in The Lutheran Church--Missouri Synod are called to perform certain functions of the Ministry, and are considered clergy, and since, moreover, ordination is an *adiaphoron*, that is, a custom of the church not divinely commanded, there are no biblical or theological reasons why teachers could not be ordained to perform that function of the Ministry to which they are called. In view of the above declaration, and in view of the widely expressed desire for the ordination of the Synod's called male teachers, and to express to these teachers the importance of their high office as a part of the public Ministry of the church, the CTCR recommends...that the Synod approve the ordination of synodically certified and called male teachers and directors of Christian education.

Nafzger continued that in reaching this conclusion concerning the

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possibility of ordaining called male teachers into the teaching ministry, the members of the Commission were also "forcibly impressed" by the realization that what was said about called male teachers applied equally to the thousands of consecrated women teachers in synodical schools. As a result, the Commission's report also made the following recommendation concerning women teachers:

In view of the fact that ordination is not a formula by which a person becomes a pastor, but the church's declaration that the person ordained has been called to perform certain functions of the Ministry, there appears to be no biblical or theological reason why women teachers could not be ordained to the office of teaching the Word. It must be understood that this is a vastly different question from the question of the ordination of women to the pastoral office.

Nafzger continued that while these recommendations were never acted upon by the Synod in convention, the Commission received many reactions to them. Some people were overjoyed that the CTCR had recommended the ordination of men and women teachers; others were dismayed. Almost everyone, however, seemed to be somewhat confused. Although the Commission had clearly stated that its recommendation was that teachers should be ordained into the teaching ministry and not into the office of pastor and in spite of widespread agreement within the Synod that ordination was an adiaphoron, the term "ordination" continued to be very clearly associated in the piety of the Synod with the pastoral office.

In 1973, the Synod designated women teachers as "members of Synod". According to Nafzger (*LE*, 137), without a single delegate asking for the floor to speak, the resolution was adopted that "all teachers, male or female, who have met all requirements for inclusion in the official roster of the Synod be considered eligible for membership under the terms of Article V and VI of the Constitution."(1)

In 1975, Dr. Al H. Senske (p.12), Secretary of Schools of the Board for Parish Education of the Missouri Synod, reported that there were a number of anti-teacher-ministerial forces at work within the Missouri Synod. As an example he cited that the Synod had reserved the rite of ordination for pastors only. This, he said, has resulted in a misconception of the significance of ordination in the minds of most church members who then viewed the

call of the pastor as elevated to a higher level of spiritual validity and divinity than other calls into church ministries. This, according to Senske, had led to inequalities, false levels of status, and feelings of inferiority among those with lower-level calls.

Senske (pp. 12-13) also stated that some district presidents, pastors, teachers, and laypersons felt that the 1973 New Orleans convention of the Synod erred when it allowed the inclusion of women on the roster of Synod. He reported that there were persons in positions of leadership within the Synod who were suggesting that all teachers and directors of Christian education, both male and female, be eliminated from the category of ministry, be removed from the Synod's roster, and be declared ineligible to receive a divine call. He also reported that some male and female teachers eligible for membership on the Synod's roster had decided against applying for such membership.

According to Rev. Dr. James H. Pragman, (2) chair of the Division of Theology at Concordia, Seward, NE, speaking at the 1979 convention of Theological Educators in Associated Ministeries, nowhere in the New Testament is there any passage denigrating one office or function within the ministry in comparison to other offices or functions. In addition, those who are supervised are no less ministers than those who supervise them. According to Pragman, the New Testament portrayed the church and its ministry dynamically; structures and forms, however, were not cast in concrete. In the New Testament there are a host of ministers, some in subordination to others, but all of them were ministers whose work was essential to the proclamation of the Gospel.

Speaking as the 1980 Paul G. Grotelueschen Lecturer(3) at Concordia, River Forest, IL, Rev. Dr. Paul A. Zimmerman, President of Concordia, River Forest, emphasized that during early New Testament times there was a rich variety of ministry and that in the New Testament or immediate post-apostolic age there were no exact counterparts to contemporary parish pastors and Christian teachers. He concluded, however, that the office of the Christian teacher was a New Testament office and that teachers possessed divine calls. But, he stated that the teacher did not have responsibility for the spiritual oversight of the entire congregation. However, in no way was teaching a subordinate ministry. Zimmerman felt that Paul's term "fellow workers" in I Cor. 16:16 should replace the term "auxiliary offices". Zimmerman also felt that a teacher's first

installation could be called an ordination. Zimmerman stated that "female graduates of our colleges work in the ministry of the Word," but, of course, they were not pastors (53).

In 1981, the Synod's Commission on Theology and Church Relations returned the Synod to the position that the pastoral office was the superordinate ministerial position and that all other church ministries were auxiliary to it. While the CTCR was cognizant of Mueller's scholary study which contradicted this position, it did not refer to his study in its official final report.

In 1981, after seven years of research, the Missouri Synod published "The Ministry: Offices, Procedures, and Nomenclature", a report of its Commission on Theology and Church Relations, in response to questions and requests for guidance from many areas of the Synod. The report was based on a "thorough exegetical investigation of the subject" (p. 4) in Scripture and in the Lutheran Confessions as related to practice within the Synod (pp. 4-5).

According to Rev. Dr. Samuel H. Nafzger, Executive Secretary of the CTCR (*LE*, 143-144),

The Commission began its study on "The Ministry" by conducting a thorough exegetical study of what the Scriptures have to say about the ministry. It then studied what the Lutheran Confessions have to say about this doctrine. It also reviewed the writings of the orthodox theologians on this topic, as well as those of the fathers in the Missouri Synod, contemporary theologians in this country and other countries, especially in Northern Europe. After four years of researching and studying this assignment, the Commission discussed a lengthy and rather technical draft of this report with the faculties of the Synod's two seminaries, with representatives of the Synod's teachers colleges, with synodical staff people from the Board of Higher Education, the Board of Parish Education, the personnel and statistical department, and finally with Synod's legal counsel. On at least three different occasions this report was discussed with the Council of Presidents. Following these consultations, the original draft was completely re-written, then discussed and revised by the plenary CTCR, and finally published and distributed to the Synod for study and guidance in October, 1981.

According to the CTCR(p.12), the

Office of the Public

Ministry...is the divinely established office referred to in Scripture as "shepherd," "elder," or "overseer." This term is equivalent to "the pastoral office." Within this office are contained all the functions of the ministry of Word and sacrament in the church.

Auxiliary Offices...are offices established by the church. Those who are called to serve in them are authorized to perform certain of the function(s) of the office of the public ministry. These offices are "ministry" and they are "public," yet they are not the office of the public ministry. Rather, they are auxiliary to that unique pastoral office, and those who hold these offices perform their assigned functions under the supervision of the holders of the pastoral office. Such offices are established by the church as the need arises, and their specific functions are determined by the church. The most common auxiliary office today is the office of the teaching ministry.

According to the CTCR (pp. 17-19),

the church has the right to distinguish such auxiliary offices of the church from each other. Some require extensive knowledge of Scripture, ability to teach or to counsel, or other capabilities that are closely related to the teaching and shepherding functions of the office of the public ministry. The church has always exercised the right to designate some of its offices as so involved in the spiritual functions of the office of the public ministry that it has provided specific training, is more formal in summoning members of the church to such offices, and has rightly included such offices within its concept of "ministry." Such offices call for functions that not only are necessary for the functioning of the public ministry but that only the church performs as an institution. Thus, the teaching of the faith in a Christian school is a function unique to the church. Properly speaking, a professional, trained teacher who is called as a teacher by the church may be said to be performing a function of the office of the public ministry. The teaching of the faith to the children and youth of the flock is a major duty of the pastoral office. To refer to it as "the teaching ministry" is less awkward and readily understandable in the church.

By using the term "teaching ministry" we are indicating the special nature of the auxiliary office of teacher in our church. One who is in the "teaching ministry (man or woman) meets the following qualifications, established by the church. He or she

--has been trained in the educational

institutions of the church, has received specific training in the understanding and teaching of religion, and has been certified as suitable and eligible for the teaching ministry by a faculty of the church. In some cases the requirements have been met by means of a colloquy program that includes training and evaluation.

--has been placed into the teaching ministry formally and officially by an assignment of the Board of Assignments, which is the Council of Presidents of the Synod.

--is given authority to function in the teaching ministry in specific places by the formal call of a congregation or other legitimate calling agency (e.g., a District, the Synod, or others).

--serves under the supervision of the called pastor in a congregation or under other pastoral supervision in nonparish calls.

--does work that is specifically spiritual in nature. Although he/she may teach some "secular" subject, the philosophy of Lutheran education includes the demand that the faith of the church be evident in all activities of the school. Law and Gospel, sin and grace are operative in the curriculum and methodology of a Lutheran school.

--knows and publicly subscribes to the Lutheran Confessions.
--is accepted formally as a member of the Synod, with the obligation to attend official conferences and District conventions.

--may be chosen to represent groups of teachers as a delegate to conventions of the Synod.

--is answerable for the confessional purity of his/her teaching and is pledged to a life that befits the Gospel of Jesus Christ.

--may be removed from office because of impure doctrine, an ungodly life, or incompetence.

--is pledged to be concerned for the spiritual and eternal welfare of those committed to his/her care.

Although not pledged to remain in the teaching office for a lifetime, the normal expectancy of the church and of teacher candidates is that, unless prevented by personal circumstances, the teaching ministry of an individual will be followed as a lifelong calling.

According to the CTCR, the pastoral office is unique in that all the functions of the

church's ministry belong to it. There is only one pastoral office, but the office which is referred to as "the office of the public ministry" has multiple functions, some of which are best handled by another person. The parochial school teacher, thus, performs the teaching function of the pastoral office. (p. 19) The term "ordination", however, is reserved for a man's entry into the office of the public ministry (p. 22).

According to the CTCR (pp. 27-28), a Christian teacher is not merely a Christian who teaches, but a servant of Christ and the church, who, at the call of the church, is helping the called pastor to fulfill his mandate to teach the Gospel.

The congregation is blessed when it places at the side of its pastor faithful and capable teachers, for instance, who enhance his administration of the office of public ministry. Their office is a public office and an office of ministry, although it is not the *office of the public ministry of Word and sacrament, that is, the pastoral office.... The teaching office in the church is* auxiliary *to the*...pastoral ministry. *It is grounded not merely in the priesthood of believers but, through the office of the public ministry, in the ministry of Christ and the apostles. The fact that not all appreciate this does not change its tremendous theological significance for all who labor in the church. To ground the auxiliary offices of the church in a vague and unembodied "ministry in general" is no gain for anyone. To see them flow from the specific office that is amply attested and exemplified in the New Testament and strongly championed in the Lutheran Confessions is a higher view of the auxiliary offices than that which would seek an independent grounding separate from the office of the public ministry of Word and sacrament.*

The CTCR continued (pp. 37-38), saying that all who serve in the pastoral ministry or its auxiliary offices must be called by the church. Those who are "called" come under the supervision of the whole church. There is no justification for issuing contracts to women teachers and calls to men teachers. The "transparochial" nature of the office of the public ministry and its auxiliary offices is important because a person called to one congregation is recognized by the whole church and, by virtue of ordination or commissioning, is eligible to be called by other segments of the church. (pp. 29-30) In addition, the CTCR took the position that "we see no *theological* reason why they [teachers] may not be allowed to vote, provided that this

is not done to the exclusion of those who hold the office of the public ministry (p. 34). However, it also said that "the Scriptures teach that women may not "hold the pastoral office or serve in any other capacity involving the distinctive functions of this office." While congregations may formally indicate that male teachers may carry out these functions, such functions cannot be assigned to women teachers.

In a letter to the editor of *The Lutheran Witness* (101:4, April, 1982, 115) in response to the CTCR report, Rev. Dr. Martin L. Koehneke, former president of Concordia Teachers College, River Forest, IL, wrote from Appleton, WI, that

To say that "the office of the public ministry" is "equivalent to the pastoral office" and that "within this office are contained all the functions of the ministry of the Word and Sacrament in the church" is admittedly a commonly held point of view, *but not a clear, unassailable teaching of the Word of God.*

Certainly we should do better than to confuse this "divinely established office*" with persons who perform functions of this office.*

To give divine status to this point of view *is to burden and mislead the faithful. That point of view is more cultural and sociological than Scriptural in Missouri's tradition.*

It would be helpful if we all, including the CTCR, would devote our energies to the development of this thesis: "The office of the public ministry is that divinely-established office in which are contained all *the functions of the ministry of the Word and Sacraments for the* whole *mission of the Church."*

Writing in *Lutheran Education* (Sept-Oct., 1983, 18-26), Rev. Dr. Kenneth Heinitz of the Theology Department of Concordia, River Forest, IL, took the position that the view that there is one unified formal ministry of the church within which are various ministries was "more in keeping with all of the Scriptural passages on 'church' and 'ministry'" than the view that there is one formal ministry of the church which is identified with the person and office of the preacher/pastor and that all other calls, offices, and functions evolve out of the pastor's office. (25)

In the November-December, 1981, issue of *Lutheran Education* (117:2, 119), Ervin F. Henkelmann, in an editorial soliciting individuals and groups to study and

discuss the CTCR document, stated that

It has been a long time in coming.... It has been in preparation since September of 1976.... Over the past seven years many questions have been on the minds of synodical church workers awaiting the completion of the CTCR's study. Why is it taking so long? Why aren't any preliminary drafts ever presented to the women and men whose lives and services are involved? Will it be helpful? What will it really say to those ministers who are not pastors? Will the position of teacher in the church be described so that it will become a respected office in the church, or will the report's descriptions subject this ministry to definitions that will tend to confine or reduce that respect?

Prior to the 1981 synodical convention in St. Louis, Task Force II on the restructuring of the Synod proposed that each congregation continue to cast two votes at district conventions. The called pastor would continue to have one vote and the congregation could choose any of its members to cast the other vote. This latter vote traditionally had been cast by a layperson, but Task Force II recommended that any member on the synodical clergy or teacher roster also could be chosen. During a pastoral vacancy, the congregation would still be entitled to two voting delegates.(4)

At the convention, an amendment which asked "that the congregation decide who is to cast its two votes, one to be cast by a called pastor or a called professional who had signed the Constitution of Synod and the other by a layperson chosen from its communicant membership" was declined by a vote of 326 to 497. After continued discussion of this issue, the delegates adopted a motion which deferred action on this question until the 1983 convention when a committee of one pastor, two teachers, and three laypersons appointed by the President of the Synod would report.(5)

Also in 1981, the Synod, with Resolution 5-09, resolved to classify ministers for purposes of federal law. Pastors were classified as "ministers of religion, ordained"; synodically-educated teachers and Directors of Christian Education were classified as "ministers of religion, commissioned"; and "certified professional church worker, lay" was a category for church workers who had graduated from a synodical college following a synodically-prescribed course of study as deaconesses, lay ministers, parish workers, parish assistants, directors

of evangelism, and persons who otherwise qualified for minister of religion status, but chose not to apply for it. The first two categories--pastors and teachers and DCEs--were "fully regarded by the Synod as Ministers of Religion, entitled to be regarded as such by all, in recognition of the fact, that even though the functions between and within these two categories may differ, all these functions contribute vitally to discharging the Office of the Public Ministry...." The first two categories--and not the church worker, lay, category--retained their status as members of the Synod. The first classification--pastor--however, was open only to men, while both men and women could serve in the other two categories.(6)

At the next convention in 1983, again in St. Louis, the committee on the teacher franchise reported. It said

Regarding the nonpastoral vote referred to in both the second and fifth resolveds of Res. 2-14, the committee considered three options: maintain the status quo, requiring the nonpastoral vote to be cast by a layperson; adopt the recommendation of Task Force II, permitting the congregation to choose "a layperson, a parochial school teacher, or any other communicant member of that congregation who is on the clergy or teacher roster of the Synod in some other capacity"; or establish a third category of voting delegates, giving the franchise to a limited number of teachers on the roster of the Synod. The committee found no strong consensus for change but herewith lists reasons for and against the three options.

The present arrangement continues a long-established well-working procedure. It assures continued balanced lay participation. It enables the church to continue to use the special insights of teachers, faculty members, and those in special ministries by maintaining their right as advisory delegates to speak at conventions and their privilege of serving on many synodical and District boards and committees. It retains the concept that only the congregation has power to determine who shall cast its vote. On the other hand, it continues to deny the franchise to a significant number engaged in the public ministry of the church.

The proposals of resolution 2-14 also maintain the vote for the congregation. They open up the franchise in a limited way to teachers and advisory clergy and enable the church in the fullest sense to use their

gifts at conventions. Conversely, the proposals have the potential for weakening lay influence and opening the way for professional domination. They may be viewed by some as a failure to recognize the status of the teacher as a minister of the Gospel and may have a detrimental effect on the morale of those not chosen.

The possibility of a third category of voting delegates assures the franchise to teachers. However, it removes the concept that the vote belongs to the congregation, since the selection of teacher delegates by individual congregations would be cumbersome if not impossible. It increases delegation size as well as cost. It has the potential for professional domination and establishes precedent for establishing other voting categories.

Since the 1981 convention in a proposed amendment discussed the possibility of opening the pastoral vote of the congregation to any "called professional who has signed the Constitution of the Synod," it should be added that the committee, for theological reasons relating to the doctrine of the office of the ministry, strongly recommends that one vote of their congregation be limited to the pastor.(7)

The accompanying memorial never came to the floor of the convention. However, the 1986 convention committee on leadership and organization recommended in an omnibus resolution, and the convention adopted, that two similar overtures be respectfully declined for the reason that "congregations are represented by one lay and one pastoral vote to represent the congregation, encompassing its entire program of ministry."(8)

8. The issue of teacher ministerial status since the CTCR document

In 1992, the Synod convinced the United States Internal Revenue Service that women teachers and deaconesses, like male teachers and DCEs, were, indeed, ministers of religion, commissioned, an auxiliary ministerial position, in The Lutheran Church--Missouri Synod. On March 9, 1992, the *Reporter* (1:5) announced that on February 20 the United States Internal Revenue Service had "finally" ruled that female LCMS teachers and DCEs would be treated for federal social security and income tax purposes in the same manner as male teachers and DCEs. The Synod had been pursuing this goal for about seven years. The IRS had ruled against such status in 1985. (p. 2)

As time progressed, it was found that families where both spouses were now considered self-employed ministers of religion were especially hard-hit by this policy. They both were required to pay Social Security and Medicare at the self-employed rate, but their housing allowance was a "business expense" which already was being subtracted from the husband's taxable income. As a result, previously rostered women teachers who were married to rostered men began to resign their roster status. On the other hand, many nonsynodically-educated Lutheran women teachers began to apply to the teacher colloquy program to gain the financial benefits of ministerial status for their families.(9)

In a Winter, 1993, Lutheran Education Association Monograph on Lutheran presuppositions and perspectives on the public ministry and the office of the teacher, Steven Arnold and Robert Kolb stated that if a congregation focuses all aspects of the public ministry in one person, that person will be the pastor. "Pastor", according to Arnold and Kolb, in the tradition of North American Lutheranism, designates that person who is charged first of all with pronouncing the forgiveness of sins. Pastors assume all the other tasks of public ministry, as well as other administrative, social, and psychological tasks, when they alone represent the public ministry of the Word in their congregations. On the other hand, when the Holy Spirit guides congregations to order their public ministry with more than one individual, these servants of the Word assume primary responsibility for the aspects of the ministry of the Word for which their calls assign them responsibility. They will function as a team ministry, supporting and giving assistance to their teammates in their various fields of responsibility. Teachers may be called to catechize, but the pastor may work with them in that aspect of the congregation's life. Those who are called to teach, or catechize, may also assume other functions, including assistance in worship, ministry to youth, and leadership in outreach. Those who are called to a leadership, and thus, a supporting, role in the outreach of the congregation may also assume some teaching functions and/or other responsibilities as well.(10, pp. 8-9)

Arnold and Kolb warned parish school teachers that they may be tempted to drift into patterning their ministries after secular models of teaching success. Lutheran teachers are called to the same responsibilities as public school teachers in the transmission of most subject matter. However, when

congregations provide Christian schools, they look to those whom they call to teach to provide more than religious instruction. They have a special calling in the formation of the faith and the faithful life of their pupils through the entire community life of their schools. (p. 9)

The Spring, 1993, edition of *Issues ... in Christian Education* (27:1) was devoted to "Who is a Minister?" with articles on New Testament usage by three seminary-educated men. Dr. David P. Scaer, professor of systematic theology at Concordia Theological Seminary, Ft. Wayne, IN, wrote the first article. He concluded by saying:

But is there any way in which parochial school teachers may be called ministers? They do not fit the New Testament and confessional definition of ministers of the Gospel and Sacraments.... The pastor is the didaskalos, *the teacher, and* diakonos, *the minister, with the responsibility of preaching and sacraments. On the other side the parochial teacher is for the government's purposes a servant, that is, a minister responsible for education. The parochial school teacher has a dual responsibility as the government's minister for education and as the pastor's surrogate in the teaching of religion. If the pastor is the minister of God for the preaching of the Gospel, the parochial school teacher is the minister of God under the state for the education of the community's youth. Each position lives in its own tension. The pastor lives between what God expects of him in the preaching of the* Gospel *and the actual historical life of the congregation. The parochial school teacher lives between expectations placed by the congregation and state. The pastor of the congregation sponsoring the parochial school cannot surrender his responsibility for the religious instruction of all enrolled children. Even if they are not members of his congregation, they belong to his mission responsibility towards the community at large. (p. 9)*

Earlier in his article, Scaer stated that the Wisconsin Evangelical Lutheran Synod, with a functional view, understood ministry in a wider sense. WELS saw the pastor and parochial teacher as historical- and not divinely-mandated developments from a general ministry. Fundamental to this approach, according to Scaer, is "its peculiar exegesis" of Ephesians 4:11 which sees *diakonia* refering to a general ministry and not a specific office. Consistent with this broader view of ministry, WELS allows its teachers as ministers to preach and celebrate the sacrament and recently,

quite logically, be ordained. (p. 8)

In the second article, Dr. Mark Schuler, a parish pastor, concluded that

There is...one mandated ministry, namely, the ministry of oversight (the pastoral office) which continues the apostolic work. It is public, and it is essential. While one may in a narrow sense call this office "the ministry", New Testament usage suggests that the pastoral office is only one of many ministries. God calls pastors, but God also calls others to do works of ministry on his behalf. (p. 15)

In the final article, Rev. Dr. James H. Pragman, now a parish pastor, said

Are office holders, other than pastors, really occupants of and participants in the church's public ministry? If they are not "ministers", then denigrating them has no implication for the public ministry in the church. But my reading of the New Testament has led me to believe that the one office of the church's public ministry consists of more than one office holder, i.e., various ministers in the New Testament share the ministry of the Word....

Within the understanding of the church's one ministry--I believe that the church has only one ministry--there are a variety of ministers each with varying gifts fitted to the minister according to the will of the Spirit for the sake of the ministry which the Spirit has entrusted to that minister through the call of the people of God. (p. 21)

According to Carl Moser, Director of Schools for the Board for Parish Services of the LCMS, the Wisconsin Synod ordained male teachers to encourage their ministry. Women teachers in the WELS are not called nor are they eligible for ordination, but they must be certified as eligible to teach in a WELS school by the Synod. In late 1993, Moser reported that the Evangelical Lutheran Church in America was considering ordaining all the teachers in its schools. At that time, however, the only called teachers in the ELCA were previously-called LCMS teachers whose congregations had left the LCMS.(11)

According to Moser,

The 1992 [synodical] convention requested that a study be made by the Commission on Theology and Church Relations of the LCMS relative to the "Divine Call". This decision could become a strong determinant of the future of

the Lutheran teaching ministry. One of the overtures to the convention that was discussed relative to this study proposed eliminations [sic] of women educators as Commissioned Ministers of Religion. Resolution 5-21 directed the synodical president to appoint a special committee to study roster classification in light of the doctrine of the ministry and bring appropriate recommendations to the next convention. One resolution [overture?] to the '92 convention requested that the synodical Bylaws remove any reference to teaching ministry, Minister of Relgion--Commissioned or Commissioned Minister and replace all such references with the word "teacher".

Many congregations are interpreting the call differently than before. Traditional calls (with tenure) are decreasing in number. Some congregations contract a trial period for a person who is eligible for a call. The call process frequently involves interviews, sometimes a video, and occasionally a questionnaire. Congregations usually designate calls for individuals [who are graduating from synodical teacher education institutions]. If "designated", candidates must decide early on whether or not to consider a call from a particular location, in essence saying whether or not they would accept a call if offered. Some congregations have even gone so far as to offer no calls to any of the Lutheran school staff, whether or not they were eligible for calls. (66-67)

Moser continued (68-69), saying that although the Missouri Synod as a church body has been firm in support of the Lutheran teaching ministry, some at the seminaries, in the parishes, and in leadership positions of the Synod were working to decrease the use of the term "minister" for those who serve in what traditionally has been called the "Lutheran teaching ministry". Moser stated that such ideas show up more in the practices of individual congregations than in memorials submitted to district and Synod conventions. Moser concluded this section of his article by saying that "sometimes the issue of the teaching ministry gets mixed up with the Scriptural mandates about the relationship between men and women."

Moser also commented (67) upon the recent request of the Synod, which was eventually accepted by the Internal Revenue Service, to consider both men, who already had the status, and women, who became rostered Ministers of Religion, Commissioned, as self-employed persons. As self-employed ministers,

Moser pointed out, they are able to deduct a housing allowance from their gross income for purposes of taxation, but they also must pay the Social Security tax as a self-employed person, which doubles the Social Security and Medicare assessment. Moser stated that only in some cases was this a benefit to teachers. If the teacher is married to another professional church worker, it becomes a financial disadvantage. As a result, many men and women have been requesting that they be dropped from the roster of Synod and become contracted teachers instead. Other women teachers, especially those married to spouses who do not work for the church, benefit from the housing deductions. Women teachers who have not been synodically-educated and are married to spouses who do not work for the church, on the other hand, are now eager to receive a colloquy and become rostered ministers of religion because of the financial benefits they gain from the housing deduction. According to Moser, the housing deduction is sometimes as high as 95 per cent of their salary. According to Moser, "The IRS has recently questioned its decision to make women self-employed ministers of religion. They are reviewing the matter."

According to Moser, it was currently possible for a teacher not on the roster of Synod as a Commissioned Minister of Religion to be eligible for a call as a lay teacher. According to Moser,

a teacher who does not want to be considered self-employed may, instead of resigning his or her roster status and going on contract only, could resign the roster status but be certified as a lay teacher and receive and have the benefit of being called by a congregation but not be self-employed. (67)

Moser continued (69):

Some district officials and school administrators are saying that there is no difference between LCMS certified teachers and persons they find locally who are not certified to teach in our schools. In some cases, non-[synodically-] certified teachers are preferred over those who have been specifically trained by the Church to teach in our schools. The status of Minister of Religion--Commissioned has been decreased by theologians who indicate that the only role of a teacher is to help the pastor do his job.

Moser ended this section of his article by quoting a teacher who said, "My frustration is the lack of ministerial mentality I have seen

among 'called teachers' while witnessing true practicing ministers of education that are not 'qualified' for a call, but truly have been called to service by the Lord." (69)

During spring of 1995, the Nomenclature Study Committee appointed by Synod President A. L. Barry requested that its work be continued for three more years in order that it complete its work.(12) The Committee had been appointed in 1992 in response to 29 memorials, two from the Synod's Commission on Structure, related to licensing laymen to preach and preside at the Lord's Supper when no ordained clergy were available to do so.(13) The memorials in 1992 were responding to Resolution 3-05B of the 1989 synodical convention which defined the parameters for such lay activity. The third whereas of Resolution 3-05B stated: "Whereas, The Scriptures and the Lutheran Confessions clearly teach that there is only one divinely instituted office in the church that is, the Office of the Public Ministry, commonly referred to as pastor (AC V, XIV)...."(14)

9. Conclusion

There is historical precedent within the Missouri Synod for its position that the teaching ministry is an auxiliary ministry. The precedent began with Walther in 1851, was supported by many examples after that, and became institutionalized by the CTCR report on "The Ministry: Offices, Procedures, and Nomenclature" in 1981. It was not unusual to hear this position supported by the early presidents of the Synod's teachers colleges.

The scriptural and confessional precedent for an auxiliary teaching ministry, however, appears to leave much to be desired. Mueller, especially, and Stellhorn, and others have contended that there is Scriptural warrant for a general ministry with many branches. That the pastoral ministry is the superordinate general ministry with all other ministries as subordinate to it, as the Synod has stated in its official documents, of course, is contested by these sources.

The issue of women in ministry further complicated this already controversial issue. Those who argued that the pastoral ministry was the highest office in the church had no problem including women in auxiliary positions. Those who argued that all ministerial positions were equal as branches of the one general ministry were forced to exclude women from all ministerial positions on the basis of the Synod's traditional arguments prohibiting women from the pastoral ministry.

In the Missouri

Synod today there are factions that would deny even the auxiliary status that men and women teachers and a host of other "ministers of religion, commissioned" currently possess. From the auxiliary ministers point of view, their work of ministry continues regardless of how the issue is defined. Officially and in practice, however, the teaching ministry remains subordinated to the pastoral ministry.✞

End Notes

(1) *Proceedings*, 1973, p. 190
(2) "The Educator as Minister", River Forest, IL, Lutheran Education Association Monograph Series, 5:2 (Spring, 1979), six pages.
(3) *Lutheran Education,* Sept.-Oct., 1980, 40-54.
(4) *Workbook*, 1981, p. 107 and *Lutheran Witness* (100:6), June 1981, 183-184.
(5) "Minutes of the Convention", *Proceedings,* 1981, p. 53.
(6) *Proceedings,* 1981, p. 176
(7) *Workbook,* 1983, pp. 214-215.
(8) *Proceedings,* 1983, pp. 185-186 and 190.
(9) Carl Moser, "The Future of the Lutheran Teaching Ministry: Current Status and Issues", *Lutheran Education* (129:2), Nov/Dec., 1993, 67.
(10) "The Software of Service: Lutheran Presupposition and Perspective on the Public Ministry and the Office of Teacher", River Forest, IL, Lutheran Education Association.
(11) "The Future of the Lutheran Teaching Ministry: Current Status and Issues", (129:2) Nov/Dec, 1993, 66.
(12) *Workbook*, 1995, p. 8.
(13) *Workbook*, 1992, pp. 185-192, 251-252, and 262.
(14) *Proceedings*, 1989, p. 111.

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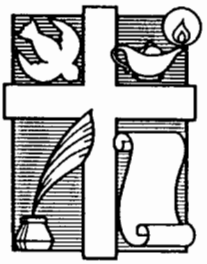
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Paul A. Zimmerman



The Lutheran Teacher: Minister Of The Church--Revisited

Sixteen years ago the author was invited to deliver the annual Paul G. Groteleuschen lecture at Concordia College, River Forest, Illinois. The topic was: *The Lutheran Teacher--Minister of the Church.* The address was delivered on April 21, 1980. It was printed in the September-October issue of *Lutheran Education* and was also included in a Lutheran Education Association publication titled "Perspectives on Ministry."(1) Significantly this was the same year the LCMS Commission on Theology and Church Relations released its report titled "The Ministry, Offices, Procedures, and Nomenclature."

In the years that followed the number and variety of "ministries" in the LCMS have increased. Questions have arisen concerning the proper classification of this wide variety of professional church workers as well as their relationship to "The Office of the Public Ministry" as defined by the CTCR. As a consequence the 1992 convention of the LCMS requested the synodical president to appoint a committee to study roster classification and bring appropriate recommendations to the Synod.(2) The eleven person committee appointed by President Barry has been meeting regularly. It will not present its final report until the 1998 convention. It has solicited input from representatives of the various ministries and will present its recommendations to the Synod for study and possible adoption.

Meanwhile the editor of *Lutheran Education* has invited the author to revisit the question of the office of the Lutheran teacher. It is not the intent nor the assignment to discuss the status and classification of other professional church workers. But it is helpful to note that the Synodical Handbook presents the following classification: Constitution, Article VI - *Ministers* 1) Ministers of Religion - Ordained 2) Ministers of Religion - Commissioned - includes Lutheran Teachers, Directors of Religious Education, Directors of Christian Outreach, Deaconesses. In addition Chapter VII of the Bylaws includes the following under

Paul Zimmerman holds the distinction of having served as president of three LCMS colleges, those at Seward, Ann Arbor (founding president) and River Forest from which he retired in 1983.

the category *Certified Church Worker, Lay:* Lay Ministers, Parish Workers, Parish Assistants, Lay Teachers, Directors of Parish Music and Lutheran Social Worker.

As we concentrate on the office of the Lutheran teacher it is well to observe that there have been significant changes during the last decade and a half. For example, in 1980 the colleges presented 492 teacher candidates for placement. In 1994 there were 331. Some observers are of the opinion that this decline in production is roughly matched by a decline in the importance some congregations apparently place on staffing the parish schools with Synodically educated teachers.

The result of this shift and of, no doubt, other factors is evident when one examines the teaching roster of our schools. The 1994-95 *Statistical Report Summary*--Schools of the Lutheran Church-Missouri Synod indicates that in the preschools of our parishes only 17% of the faculty are Synodically certified; in the elementary schools 72% are Synodically certified; in the high schools the percentage stands at 63. Moreover only 81% of the faculties are LCMS members; 15% are from other church bodies.

An apparent shift in the duties assigned parish teachers is also significant. Although statistical data is not available from the Board for Parish Services, some observers have concluded that the Lutheran Teacher has become more a "minister to the school" and less a "minister to the school and the congregation." This change may also be in response to changing times. It is said that the increased pressure of more rigorous educational requirements, accreditation, problems of third-source funding, greater demands by parents, and a host of other factors place greater demands on the teacher's time in serving the school than in earlier years. Thus less time and energy is available for congregational assignments in areas such as confirmation instruction, youth leadership, Sunday School, Vacation Bible School, choral and organ duties. In some instances there may possibly be also a shift in how the teacher views his/her call. However, a veteran principal recently wrote to me, "In reality I believe that the quality and dedication of today's Lutheran teachers are much the same as in the past, with the possible exception of curricular emphasis. The technology and teaching strategies of today necessitate more and better planning to reach our desired result. The time teachers are able to spend in other parish activities is limited because of this. Everyone must determine their 'conscience level' of maximum commitment and

stick by it."

Does this apparent shift away from service to both parish and school invalidate what has been previously said about the ecclesiastical significance of the teaching office? The answer must be in the negative. America and the Christian Church face a grim and threatening moral crisis which directly threatens our youth. At a time when significant numbers of public school teachers are reported to be placing their own children in private schools and when our schools enroll 33,383 unchurched students it is clear that Lutheran schools have a great opportunity for mission outreach. Indeed the BPS reports that in the most recent year 3,226 of these students were added to the church by Holy Baptism; 5410 adults were baptized/confirmed, and 4,083 adult transfers took place.(4) When we consider also the importance of the ministry to the children of our own congregations, the enduring importance of the Office of the Lutheran teacher becomes evident.

Clearly the Lutheran teacher proclaims the Word of Life directly and daily. Beyond the religion classes themselves, one needs to consider that the veteran principal quoted above writes, "The informal encounters in art, gym, lunch, before and after school contacts, etc. give student and teachers the opportunity to show Christian care and love toward one another. These times are the real training periods where we put to use the wisdom and gifts that the Holy Spirit has imparted to us during the more formal religious instruction."

Add to these points the fact that the Lutheran teacher is privileged to teach "secular" subjects in the light of God's Word. It may be expected that the Lutheran teacher will teach science, history, literature, sociology, geography, sociology, etc. far differently than his/her public school counterpart. The parish teacher is free to apply light from God's word on all these subjects, guided by the Biblical doctrines of creation, sin and grace, justification and sanctification, prayer, etc.

Turning now to the theology of the Public Ministry in the church we note that the New Testament reveals a rich variety of ministerial activities in the early church. Karl Rengsdorf, a German scholar, writes, "At the very beginning of our historical investigation we must be clear that the New Testament reveals nothing that could rightly be compared to the pastoral office of today. The presbyters of the New Testament congregations constitute much less a group entrusted with office than a position alongside other positions in the congregation."(5)

The great Lutheran

dogmatician Martin Chemnitz (1522-1586) provides an insightful summary of the ministry in the early Apostolic church. He writes: "In Eph. 4:11 the following ranks of ministers are listed: 1. apostles, who were not called to some certain church, and who had not been called through men, but immediately by Christ, and had the command to teach everywhere, and were furnished with the testimony of the Spirit and of miracles . . . 2. prophets, who either had revelation of future events or interpreted tongues and the Scriptures for the more advanced . . . 3. evangelists, who were not apostles and yet were not bound to some one certain church but were sent to different churches to teach the Gospel there, but chiefly to lay the first foundations; such an evangelist was Philip (Acts 21:8), and Timothy (II Tim. 4:5), Tychicus, Silvanus, etc. . . 4. pastors, who were placed over a certain flock, as Peter shows (I Peter 5:2-3), and who not only taught but administered the sacraments and had the oversight over their hearers. . . 5. teachers, to whom the chief governance or oversight of the church was not entrusted but who only set the doctrine before the people in a simple matter, such as the catechists were later . . . All these ranks the apostles include under the terms 'presbytery' and 'episcopacy'. Sometimes these also called those to whom the ministry of Word and sacrament had been committed by the term 'minister' ('servant') Col. 1:7, 23; I Thess. 3:2; 2 Cor. 3:6; 11:23; Eph. 3:7) . . . However, the following reminder must be added: 1. That there is no command in the Word of God which or how many ranks or orders there should be . . . These ranks . . . were not something beside and beyond the ministry of the Word and sacraments, but the real and true duties of the ministry were distributed among certain ranks for the reasons already set forth."(6)

It is necessary to note briefly that some believe the mention of "pastors and teachers" in Ephesians 4:11 means that they constitute one office. However, linguistic experts have pointed out that this does not necessarily follow. Rather the absence of the article between the two offices indicates that they are members of the same group, because they both minister to the individual congregation.(7) Similar stylistic devices in the Greek are found in Romans 2:17-23 and Galatians 3:28.

The teachers mentioned in the New Testament were apparently full time catechists who taught both children and adults the fundamentals of the faith. It would be wrong to identify them with the Lutheran teacher or our day. But there is a real point of correspondence between these two offices. To the extent that

the Lutheran teacher by virtue of his/her call sets forth the Word of life in or out of the classroom and also applies it to the lives of those who are taught, this is clearly a function of the Office of the Holy Ministry.

The author is of the conviction that there is no real basis for controversy regarding the doctrine of the ministry. The Augsburg Confession in Article V states firmly, "To obtain such faith, God instituted the office of the ministry, that is, provided the Gospel and the Sacraments." That this is not merely a functional definition is made clear by the Apology of the Augsburg Confession. Article XIII:12 states, "The Church has the command to appoint ministers." (German version - "Gottes Befehl dasz sie soll prediger und diakonos bestellen." --i.e. "God's command that she (the church) should appoint preachers and deacons."

There is therefore in the church a divinely mandated office of the "Public (i.e. official) Ministry". The pastor of a congregation by virtue of his call is a generalist who in the congregation has the responsibility of exercising all the functions of the Word and Sacrament ministry. In 1953 a synodical committee studying the status of the teacher stated, "In applying what the New Testament says about the ministry in the local congregation in a particular situation, we find the simplest and most direct application in the calling of one man to the office of pastor. This man is to preach the Gospel and administer the sacraments. He is responsible to God and the congregation for the spiritual leadership of the congregation and is to rule over the congregation according to the Word of God. He is a 'presbyteros' or an 'episcopos' (elder or overseer) as described in the New Testament." The report then adds, "A congregation has in Christian liberty the authority to create additional offices, delegating to them and limiting to them certain functions of the public ministry . . . Examples of such offices are: the parochial school teacher in the local congregation, missionary at large at home or abroad, professor at a synodical official, chaplain in the Armed Forces, deaconess. These all, like the pastorate, are derived from the ministry of the Church."(8)

Dr. C.F.W. Walther in an oft quoted statement wrote, "The highest office is the ministry of preaching, with which all other offices are simultaneously conferred. Therefore every other public office in the church is merely a part of the office of the ministry, or an auxiliary office, which is attached to the ministry of preaching . . ."(9)

It may therefore be said that the Lutheran teacher is a participant

in the "Office of the Public Ministry." Certainly he/she does not have the office of the Pastor, but the teacher in proclaiming the Word and shepherding the little ones of Jesus' flock is in a holy ministry. Walther's words quoted above would probably receive more general acceptance among teachers if a couple of modifying words were changed. To the average reader speaking of the "highest" office implies rank among ministers on the basis of order of importance. It seems to conflict with the words of Jesus in Matthew 20:26-28 - "It shall not be so among you; but whosoever would be great among you must be your servant . . . even as the Son of Man came, not to be served, but to serve and give His life a ransom for many." We could also be more comfortable if offices other than that of the pastor were not referred to as "merely" a part of the office of the ministry. There can be no "merely" when working with the Word of God and His people. Likewise surely a better expression can be found than "auxiliary office" which in our culture carries the connotation of being subsidiary. I would prefer to see this term die and be replaced with the Pauline expression "fellow workers." (I Cor. 16:16)

Arnold and Kolb put it well when they wrote, "When the Holy Spirit guides a congregation to order their public ministry with more than one individual, these servants of the Word assume primary responsibility. They will function as a team ministry, supporting and giving assistance to teammates in the area of their primary responsibility."(10) To this one may well add that the Lutheran teacher serves under the spiritual overseership of the pastor whose call assigns him responsibility for the spiritual welfare of the entire congregation.

The author has not treated the question of ordination for several reasons. First I have never encountered a teacher who promoted the concept of ordaining teachers. Second, ordination is a human custom which in the minds of those both inside and outside the church is associated with the pastoral ministry. It is best left at that to avoid confusion.

The 1953 Houston *Synodical Convention Proceedings* characterize the status of the Lutheran teacher well, "The teacher is not an 'episcopos' or a 'presbyteros' in the sense that he is placed over an entire flock or local congregation. His work, however, partakes of the essence of the duties of those the Scripture calls 'episcopos' or 'presbyteros'. The teacher is not a layman; he is a clergyman."(8)

As we approach the year 2000 A.D. the Lutheran school has

been given a host of both opportunities and challenges. We pray that the Lutheran Church-Missouri Synod will continue to treasure its schools and its teachers. May the teachers in turn continue a noble tradition of dedication and service to our gracious Lord and His people.✞

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Jeff Daley

Lutheran Secondary Education: the orphaned stepchild of the LCMS

"When you teach your son, you teach your son's son." - The Talmud

When reflecting upon the history of secondary education in the LCMS, the above teaching would be an appropriate theme. When contemplating the present direction and possible future(s) of secondary education in the LCMS, the following quotation is perhaps more appropriate:

"Every man takes the limits of his own field of vision for the limits of the world." - Arthur Schopenhauer

Considering the future of Lutheran secondary education, perhaps Martin Marty's admonition is most appropriate:

"Projection, not prediction: it is hazardous to predict any futures, not least of all religious ones." (Marty, 1994.)

Nevertheless, a study of the history of Lutheran secondary education would seem to indicate several trends that bode less than happy outcomes for Lutheran education and especially the sponsoring denomination.

The history of organized education in the LCMS has witnessed natural, logical, and remarkable changes in purpose, accomplishment, and support during the past 150 years. Well before the concept of tax-supported public education had fully taken root in American life, the LCMS had a long and valued tradition of parish schools. Lutheran immigrants valued, in addition to a "correct" religious education, such benefits as cultural preservation and an "Americanization" process for a growing population (Martens, 1977).

Prior to the acceptance of secondary education in the American scheme, the

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LCMS had established several seminaries to which "academies" had been added to prepare students for the pastoral ministry. In 1863, a foundation was established for the initiation of teacher preparation in Addison, Illinois, and in 1893 a similar institution was established on the open fields of Nebraska at Seward. Both served to prepare teachers so that the seminaries in St. Louis and Springfield could concentrate on the preparation of men for the pastoral ministry.

The rapid expansion of the "Concordia System" served as the backbone of LCMS teacher and pastor preparation well into the twentieth century. A number of "Concordias" which served as preparatory schools for both pastoral and teaching ministries began to appear in urban areas wherever Lutherans settled, including Milwaukee, Bronxville, St. Paul, Portland, Oakland, Selma, and Austin. A "Senior College" established in 1957 at Fort Wayne, Indiana, handled the extension and entrance requirements for the seminaries which in the twentieth century began to demand a full college degree or its equivalent for entrance. As these institutions typically served male students who committed themselves to some form of church work, the concept of a community Lutheran high school was nonexistent until after the beginning of the twentieth century (Moser, 1992).

The number of congregations, schools, and baptized members of the LCMS continued, to grow throughout the first two-thirds of this century especially in urban areas. Accompanying this growth was the establishment of community Lutheran high schools, coeducational institutions that served the primary functions of cultural transmission and religious education for laypersons of a growing denomination. With the advent of the community Lutheran high school concept in Milwaukee, Wisconsin (1903), and Chicago, Illinois (1909), several decades would pass before other communities would attempt this bold experiment. The idea that congregations of the same denomination could work together to accomplish educational goals and commit resources towards that end seemed to be a difficult notion for Lutherans to follow.

Gradually, during the height of the depression (Fort Wayne, Indiana, 1935), and during World War II (New York, Detroit, and Racine, Wisconsin) these various cities initiated their own community Lutheran high schools. Between 1946 and 1950, community Lutheran high schools appeared in St. Louis, Cleveland, and Houston. Lutheran laypeople could now have their sons

and daughters receive a Christian education at the secondary level. While congregations seemed to embrace the concept of a community Lutheran high school as an extension of ministry, the denomination at both district and synodical levels seemed not to notice.

Perhaps an unwitting and contributing factor in the final demise of the Concordia "academy" system by the 1960's is the parallel religion curriculum at Lutheran community high schools identical to that of the academies. Religion was taught by pastors from local congregations, or by those "called" to Lutheran high schools. In more recent decades, the religion curriculum has been designed and implemented by called Lutheran teachers who have made valiant strides to integrate the entire curriculum with a spiritual emphasis, thus eliminating the rigidity of religion as a separate "discipline." More emphasis is now placed on individual service activities and congregational life and worship in cooperation with local supporting congregations.

Contributing to the increase in student enrollment and numbers of community Lutheran high schools was an increasing criticism of public education from a variety of sources (Cremin, 1964). As the number of community Lutheran high schools increased during the first half of the century, the numbers of Concordias and their prep-school attachments began to decline, lose local support and, as inflation forced budget cuts, slowly disappear.

During the twentieth century the purpose for sending children to nonpublic schools expanded to include academic, disciplinary, or social reasons (Rich, 1992). As Denis Doyle indicated, private/parochial schools in big cities have provided an "escape" from the problems perceived to be prevalent in large urban school districts.

"The issue . . . is educational quality, for it is precisely 'good' (private/parochial) schools that enroll those students that the 'bad' (public) schools 'push' into the market . . . It appears that in the 1980's at least, private schools are increasingly being viewed as the good alternative, and urban public schools as schools of last resort" (Doyle, 1982).

Two points of American educational history have been largely ignored by educational historians. Before World War II a small minority of students in America aspired to complete an education beyond high school. Due to rigid entrance requirements, financial hardship, and the perception that an education beyond high school was an unnecessary luxury, few Americans considered advanced education other

than apprenticeships or trade skills. The post-World War II era witnessed a rush to college and university campuses (Johnson, et al, 1994). The unprecedented enrollment and institutional increases in higher education caused renewed criticism of the lack of articulation between educational levels to prepare students for the next higher level. According to the U. S. Department of Education (1989), college and university enrollments jumped from 1,041 institutions with 597,880 students in 1920 to 1,700 institutions with 1,494,203 students in 1940, to over 2,000 institutions with almost 9 million students in 1960. Enrollment in colleges and universities peaked in 1983 with 12,500.000 students (Gutek, 1988). Today, over 3,500 institutions of higher education serve American students (Levine & Havighurst, 1988).

Secondly, the changes in American society since the end of the "open door" policies of immigration, two world wars and a world depression, resulted in a renewed desire for excellence in education, not a "progressive" education. The obvious entrance into a "nuclear" age, with resultant changes in technology, prosperity, and "world-view" found Americans looking to the schools to solve all problems and perceived needs.

With the influx of "baby-boomers" following World War II into aging facilities, schools often became more crowded than the neighborhoods in which their students lived. School systems and buildings had been devised and constructed to assimilate the millions of immigrant children into the mainstream of American life. The post-war building boom and suburban sprawl, necessary transformation of urban transportation systems which created suburbs out of formerly rural communities, and the emerging concept of "bedroom" communities impacted that which Americans seemingly treasured most, home life (Webb et al, 1992).

A changing America and a renewed proliferation of criticism of American education due to a perceived national crisis after the Brown vs. Bd. Of Education of Topeka, KS (1954), Sputnik (1957), and the post World War II "back to basics" movements of Admiral Rickover and Arthur Bestor (1953) gave renewed impetus to parochial systems and especially secondary schools within the LCMS. This impetus was accompanied by internal changes within Lutheran high schools to accommodate the influx of students and the desire of Lutherans everywhere to continue formal Christian education beyond elementary schools. As the

academies and congregations' Walther Leagues disappeared, Lutheran high schools began to take up the "slack." The number of Lutheran high schools in 1965 (including the few remaining academies) was 28 serving over 11,000 students (*Statistical Yearbook,* 1965). In 1995 that number had grown to 61 institutions serving 19, 324 students (*Statistics,* 1995). Although the average number of students per high school had dropped considerably (361 to 282), this average is not surprising considering the changes in the original supporting congregations, especially in urban areas.

As a vivid example from personal experience, the Lutheran high schools in the Chicago area originated in Luther Institute (1908) located just outside the Loop in the present inner city of Chicago. During the 1950's the "Institute" on Woods Street was abandoned and Luther North (1953) and Luther South (1954) were created near the north west and south west corders of Chicago respectively. In addition, to serve the growing west suburban areas and to serve those students who would have gone to Concordia, River Forest's academy which had closed, Walther Lutheran High School was created (1954) in Melrose Park, a western suburb just a mile west of Concordia Teachers' College, River Forest. To serve this group of high schools, an "Association" of congregations was formed to act as a financial, administrative, and policy leader for the growing schools.

By 1970 Luther North had become the largest Lutheran high school in Synod with an enrollment approaching 1,400 served by 66 teachers and several administrators. Luther South had grown to almost 1,000 and Walther Lutheran to about 450. During the '70's two additional high schools in the far suburbs were added to the association (Valley Lutheran in St. Charles and South Suburban High School in Lansing, IL). But the Lutheran community was changing. Urban flight was magnified by young people going away to colleges or universities, military service, and trade schools, and not returning to home neighborhoods, resulting in a dramatic decrease in student enrollments at the high schools. This phenomenon paralleled decreases in congregational memberships, declines in elementary enrollments, and increases in other private/parochial institutions emerging as "competitors" for the same student constituency. Inflation and increasing federal and state mandates skyrocketed costs resulting in a tremendous increase in tuition and fees.

Today, Luther North in

Chicago has an estimated 470 students enrolled for the 1995-96 school year, Luther South has about 420 and Walther Lutheran about 400. South Suburban and Valley Lutheran have either closed their doors or are barely hanging on to survive, neither in the same location as when initiated.

Other urban areas around the country have experienced similar changes, yet community Lutheran high schools are not only "hanging on," but seem to proliferate at a rate surpassing Lutheran elementary growth (which has increased in enrollment, but declined in number of schools by almost 300 in the last 35 years) and certainly that of congregational baptized and communicant membership. Yet during the toughest times and despite repeated requests for assistance (financial and moral) from LCMS districts and Synod itself, Lutheran secondary education is forced to survive on its own initiatives, including unprecedented fundraising and recruitment efforts, and by devoting an increasing percentage of resources to development. Accompanying the changes and proliferation of Lutheran secondary education the numbers of non-LCMS students enrolled in Lutheran high schools and numbers of non-white students served by Lutheran high schools. From an estimated 20% non-LCMS and 5% non-white student population among almost 10,100 students in 1960, these figures have enlarged to include an official 42% non-LCMS student enrollment and 15% non-white student enrollment in 1994 (*Statistics,* 1995), despite total membership in Lutheran Church Missouri Synod churches declining from nearly 2,800,000 members in 1970 to just over 2,600,000 in 1994 (*Statistical Yearbooks,* 1970, 1994).

The second half of the twentieth century has witnessed a slow but sure transformation to "outreach" among other ethnic, racial, and religious groups. There has also been a transformation of purpose to that of life, congregational, and citizen preparation. Almost 270,000 students are enrolled in almost 2,200 LCMS schools, preschool through grade 12, not counting "free-standing" day care units (*Statistics,* 1995). Almost 12,000 people joined LCMS congregations because of parochial education "sponsored" by the LCMS in the last several decades (Klaas, 1994). Without a doubt, the schools of the LCMS are a powerful force in LCMS congregations and American society. Yet the word "sponsored" simply means that the name of the LCMS is attached somewhere in association with the institution.

Lutheran secondary support does not come financially from synod or districts of synod. Only a small percentage of Lutheran high school annual budgets (from 3-25%) originate from LCMS congregations. As this financial support base continues to erode, tuition will increase beyond the point of viability for Lutheran constituents, and the criticism of "elitism" leveled at private/parochial education from secular sources will magnify and eventually be true.

Further evidence accumulated annually to verify the second class status of Lutheran high schools and Lutheran high school educators in the LCMS. For example, Lutheran high school teachers remain among the lowest in average annual compensation, even below the most minimally compensated elementary LCMS teachers. Although averaging more per year than some Concordia university professors, Lutheran secondary teachers' remuneration averages remain about one half that of ordained clergy in the LCMS, despite averaging as much accumulated education past a bachelor's degree.

The Lutheran Education Association, the LCMS's only "professional organization," has departments for virtually every type of church worker/educator except Lutheran Secondary educators and Concordia University System college professors.

At the 1995 Synodical Convention recently concluded in St. Louis, great interest was given the support given by LCMS clergy to full tuition subsidies for Synodical seminary students. Of considerable interest to Lutherans everywhere was the absence of suggestions to support other types of church work in synodical Concordia University System institutions of higher education having church worker programs. Most LCMS education students graduate with considerable indebtedness due to a lack of financial aid. The need for church workers in education is magnified when the continued growth of LCMS educational enterprises is considered.

To the problem of growth add the increasing difficulty in attracting Lutheran people to prepare for church work vocations. Increasing tuition and fees at C.U.S. institutions, decreasing financial aid to church workers other than pastors from the LCMS and its districts, increasing time to matriculate as certified teachers due to state mandated certification programs and an increasing disparity between compensation in the parochial and public sector of education have all contributed to the problem of preparing enough church workers to

meet the needs of the 21st century. Another concern which is beginning to contribute to the problem of church worker preparation is the nature of the "call" for church workers other than pastors, which is better left to another paper or other people more qualified than I to consider.

As indicated, the trends for Lutheran secondary education seem contradictory and cloud projections for the 21st century. The history of education in the Missouri Synod during the first half of this century was, according to Dr. Lester Bayer in a recently recorded oral history, a history of growth due to "boats and babes" (Bayer, 1995) Immigrants from Europe were met on the docks by LCMS representatives, and when a response of "Jawohl!" was given to the question, "Sprechen Sie Deutsch?" immigrants were considered fair game for LCMS evangelism programs which often centered in parish schools. This together with the "baby boom" following World War II gives focus to the internal growth of both Synod and the narrow purpose and focus for LCMS schools at all levels during the first half of this century.

The second half of the twentieth century has witnessed a slow, but sure transformation and "outreach" to other ethnic, racial and religious groups by Lutheran secondary education. A transformation of educational purpose to life, church and citizenship preparation has resulted in unprecedented growth in secondary schools and their enrollments despite a significant increase in personal cost to all constituents. Yet the last third of this century has witnessed a "stagnation" in LCMS congregational, communicant, and baptismal growth. Do these facts correlate positively to an increasing lack of support of Lutheran secondary education? Further study is certainly warranted. A preliminary hypothesis must be, based upon the neglect and seeming lack of support of Lutheran secondary education that, if unchecked, these trends will indeed make Lutheran secondary education, presently the second largest parochial secondary educational system in the world, the orphaned stepchild of the 21st century Lutheran Church-Missouri Synod.✞

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Susan Wente

A Summer Reading List For Children's Choir Directors

Summer means catching up with some of the reading time that may have eluded us during the school year. The annotated listing which follows contains some summer reading for children's choir directors.

Being a choir director in a Lutheran school has changed drastically in the past 15 years. More and more students come from non-musical homes and have no singing experience. Schools have become more culturally and racially diverse, and there has been dramatic growth in the number of early childhood programs. Keeping a good choir program often means having to know more while working with less. It's a rewarding--but not easy--job.

Here then is an opportunity to renew your energy and explore some new ideas or to become reacquainted with some good, old ones. Happy reading!

Warm-Ups and Voice-Building

Group Vocal Technique. Frauke Haaseman and James M. Jordan. Book, companion videocassette, and vocalize cards. A veritable "bible" of voice training, with solutions to every imaginable vocal problem. The vocalize cards are ring-bound and indexed by instructional objective. Cards within each section of exercises are arranged in pedagogical order. A conveniently arranged and extremely thorough resource. Hinshaw Music, Inc., Chapel Hill, 1989--text, 1992--cards.

Successful Warmups, Book I. Nancy Telfer. A two-year, progressive plan for warm-ups. The soft cover student book has informative instructions and illustrations for each warm-up. The conductor's edition contains accompaniments and helpful lesson plans. Upper-middle or junior-high level.

NeilA.Kjos Company, San Diego, 1993.

Warm Ups & Work Outs for the Developing Choir. Vols. 1 & 2. Emily Crocker. Sets of effective and appealing vocalizes suitable for middle and upper grade choirs. Piano accompaniment is included. Jenson Publications, dist. by Hal Leonard Publishing Corporation, Milwaukee, 1990.

Early Childhood Materials

The Sound Concept: Preparing the Young Voice for Singing. Judy Carol Thompson. Kit containing choir flash cards, lesson plans and cassette. "Big Books" with interactive stories using musical patterns are available and are suitable for integration with a whole language reading program. GIA Publications Inc., Chicago, 1993.

Stepping Stones: An Ecumenical Children's Choir Curriculum. Early Childhood Level, Book 1. Ronald Nelson. (Curriculum for middle grades also now available.) A 26-lesson guide for Pre-K through grade one. Using a Kodaly approach, the sessions combine hymns, folksongs and games with the teaching of melodic and rhythmic concepts. Cassette accompanies teachers guide. Choristers Guild, Garland, TX, 1995.

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Now share with others the reading you have done. Get together with other children's choir directors by taking a summer class or workshop. If nothing is available in your area, why not invite other directors in your area over for a back-yard strategy-sharing cook out? Treat yourself to at least one new recording of a really fine choir and dream about what your group could become. You might just make the coming school year your best choir year ever!✞

James Bradshaw

Living Through A Vacancy

The congregation that I currently serve is reaching the end of a near seven-month pastoral vacancy. This is nothing new to many of us and by some standards, this is a relatively short period of time. What I have learned these past twelve months has proved to be invaluable, some of which I would like to pass along to you.

Church workers leave the office that they serve for a variety of reasons: some receive and accept a divine call elsewhere; some take a sabbatical leave from office; some take a leave of absence for health concerns; some resign; still others retire. The latter becomes the basis upon which I derive my most recent experiences.

The circumstances in each of the above scenarios often prescribe a different time frame upon which a call process can be developed. Other factors in establishing protocol for addressing staff vacancies include: a congregation's history with the call process; congregational board structures; personalities and spiritual gifts of the existing team and support staff; the ministry position description of the vacated office. Again, I will focus on this issue as it pertained to the replacement of a senior pastorate of nearly thirty years.

Upon the announcement of his pending retirement, congregational leaders conducted interviews of all staff members seeking to identify personnel issues and concerns related to the process lying ahead. My primary concern as DCE was to remain deeply committed and involved throughout with continuity in ministry as the norm. The need to proceed expeditiously met with the desire for balance in a careful, thoughtful and prayerful manner. We all wanted a successful transition through what was termed "Christ-centered managed care."

Here is what that looked like. Realizing that some change was inherent in this transition, the lay leaders recognized the needs of the retired worker through personal interview. This allowed for greater sensitivity as the retirement date drew nearer. Having sought the proper direction from District and Circuit personnel, the congregation formalized its call committee and proceeded to conduct a series of forums in lieu of regular Sunday adult classes. These four sessions afforded parishioners the opportunity to study, learn and inquire of the call procedure. The topics dealt with were: 1) Pastoral leadership--a study of New Testament writings; 2) Congregational procedures per District guidelines; 3) Pastoral roles survey; 4) Successful transition.

In the last session, the following questions were addressed, seeking members' direct input into shaping the future direction of the process:

1) What are the five most important facts or issues about the congregation that should be addressed to prospective candidates?

2) Where should this congregation be heading in the future? What is the new pastor's role in getting us there?

3) What changes may we expect?

4) What can membership do to help make the transition successful?

5) What steps can be taken to keep the transition Christ-focused?

The results of the pastoral roles survey and a summation of feedback to these questions were immediately shared in the congregation's newsletter.

Upon celebrating with the retiree, we faced the next phase in the transition . . .the interim. Facing the day-to-day needs left by the vacated pastoral office, the committee reviewed several administrative models. For example, one prototype called for an administrative overseer during the week and a different pastor for preaching on Sundays. Another method was to rely more heavily on the gifts of the laity. The balance which was struck engaged the services of a retired minister for part-time administration, pastoral care and worship coordination along with the congregations Stephen Minister, Parish Nurse and Spiritual Life Leaders. This arrangement proved to be exemplary in exercising good stewardship through the gifts of the laity.

My primary needs for continuity were being met and my gifts were utilized

visibly in weekly worship settings. First of all, I provided orientation to the rotation of guest preachers, along with my continued role as the provider of a children's message and communion assistant. I also greeted the parishioners each service with worship announcements and often was called upon to lead congregational prayers and intercessions. Most importantly, I provided assistance with daily office and hospital visitation coordination.

As the call committee identified its short list of prospective phone interviewees, the congregation was reminded in a newsletter article, written by a member whose occupation is a clinical social worker, that the interim was a time for coping with the loss of its shepherd-friend. "Christ centered managed care" took on new meaning for those dealing with grief.

The phone interviews surfaced the ministry strengths of each candidate and provided committee members with the information necessary to match with the congregation's ministry needs, as articulated earlier from the forums. There was tremendous satisfaction as the committee presented the entire list of names, with their recommendations, to the voting body of the church.

I am pleased, for the Lord has blessed me in this process and has led the congregation to pray for the Spirit's direction and confirmation in this most important decision--the divine call.✞

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Multiplying Ministries

Rich Bimler

I Am Special! (I Really Am!)

Rachel's teacher saw her in the church halls last Sunday and said, "Rachel, you sure look pretty today!" "I know I am!" four year-old Rachel giggled. She knows she is a special person of God!

Rachel's teacher was affirming to this little child of God that she is somebody special. And Rachel was eager to accept this sense of love and belonging. Was she boasting about it? Not really, but she sure was bubbly about it!

I continue to thank God and marvel at the wonderful ways that teachers and parents and grandparents continue to show and tell others that they are special in God's eyes. And we do this by letting those around us know that they are special in our eyes as well. The world continues to overload us with shame and guilt in so many ways. And how great it is to hear the affirming words of a teacher, of a friend, of a parent, cutting through that shame and guilt and helping kids of all ages to remember Whose they are.

Jack Kemp, political figure and former quarterback for the Buffalo Bills, tells the story of how his college football coach called him in one day and confided in him that each year there was one player he kept his eye on because he saw in this player a special quality. Kemp was told that this year he was the one player that had great potential to develop into a real winner. The coach then told Mr. Kemp that he should keep this conversation to himself and no one, especially no one on the team, was to know because anyone to whom he told it would become very upset.

"Of course, when I left the room that day," Kemp said, "I was ready to run through a brick wall for that guy. And that's exactly what I did all year long."

Kemp continues the story by sharing that he found out later, of course, that the coach had virtually the same chat with every other guy on the squad, but it was a tremendous way to encourage and affirm his players. There are too many kids in this world who are growing up with the "TNT" philosophy of life--meaning "There's No Tomorrow." Our role as people of God is to continue to show others that Jesus Christ is the Hope of the world, as well as the Hope for each of us individually. We continue to see and hear people who feel alienated from God, from themselves, and from others. They live with a deep sense of worthlessness. "I am not good enough. I never will be good enough. I am not lovable." These people have a hard time distinguishing between "I made a mistake" and "I am a mistake." We all continue to make mistakes and God continues to forgive us and move us on. But He never sees us as "a mistake," but rather as a child of His, created, redeemed and loved as worthwhile people.

My prayer is that I can learn from Rachel who God continues to love, and so that I can hear myself and others say and sense that "I am special--I really am."

And all because of our special God! And He really is, too!✞

Teaching the Young

Shirley K. Morgenthaler

Todays and Tomorrows

Have you looked around your classroom lately? Have you tried to imagine what these children you teach will be doing in 20 years? 30 years?? Will they accomplish what God has in mind? Will they follow their dreams? Will they keep their faith? Will that faith become strong and vibrant? Who will become a leader? A pillar of faith? A vibrant prayer?

Let me tell you about Rod. As a four year old in my class, he was a challenge. He was the child who always did it differently. Who managed to do what I asked--technically, that is. But not quite the way I had in mind. Ever.

I tried not to give him a "label," even in my heart. But, oh, that was difficult! I wanted to think *troublemaker* and *discipline problem.* It was so tempting! And it would have exonerated me from trying so hard to meet the challenges he presented.

Instead, I tried to think *creative,* and *leader.* I tried to look forward 20 or 30 years and imagine those same qualities in an adult. Did I really want him to become more conforming?

Let me tell you, too, about Carolyn. Another challenge. She never saw things quite the same as I expected. Her Christmas trees always looked unique. Different. Whatever we were doing, she saw it differently. Carolyn was a little easier to work with. I could more easily call her *creative.* But the challenge with her was that she could also be called *people-pleaser* and almost *conformist!* What did I see for her in 20 years?

The challenge was almost to encourage non-conformity as a way of protecting and nurturing her creativity. But as a teacher of young children, did I really want to encourage non-conformity? Really??

With Rod and Carolyn, and with the many other "Rods" and "Carolyns" you and

I have taught, the challenge is the same. No awards for seeing the problem. Just praise for finding a solution.

Or, in the words of a lecturer I heard some time ago, *No awards for predicting rain. Just for building arks.* Take a lesson from Noah. God never asked him to predict rain, or to convince others to do something. Rather, his directive was to get busy. To work on the solution!

Let's take this ark-building a step further. For Rod and Carolyn, it wasn't just their emotional and creative health that was important. Rather, it was their spiritual health that was of prime importance.

What was I doing to ensure *that* health? What was I including in my curriculum that was supporting their growing faith, their spiritual development?

Was I working on the church of the future? Better yet, was I considering them the church of *today??* That's the real question, isn't it? What are we doing to strengthen the church of today *today*?

How are children counted in your congregation? What kinds of statistics are kept? Does the statistic for church membership usually quoted include children? Or is it more likely to mean "confirmed membership"? What are we saying when we do that? What's the message to the young ones among us?

"The children are the church of the future." Even I have been known to say that--and to keep right on going as if I had said nothing wrong! Have you figured out what *is* wrong?

Children aren't the church of the future. They are a part of the church of today! If we truly believe that children come to faith in baptism, then we need to change the rest of our thinking!

Children don't belong in church because they are getting ready to learn to worship. They *are worshiping!* Their expressions of worship may be more spontaneous than those of the adults in the congregation, but those expressions are worship. It isn't just "cute" when a three-year-old sings along with seeming gibberish. It's worship! It isn't just "cute" when a toddler says a loud *Amen!* after everyone else's Amen. It's worship!

The church of the future depends on the church of today. The church of the future depends on our paying attention to the children of today! If children are just the children of tomorrow, just when does that *tomorrow* start? Just when do we drop the "of the future" and say that *children are the church?*

Rod and Carolyn weren't just *becoming* people. They were *already* people, important people, loved and chosen people of God! They were persons with likes and dislikes, with characteristics and personalities. Children aren't just becoming, they *are*! We need to value them as such.

I don't remember knowing all of this in that classroom of long ago. I don't remember reminding myself that the qualities I found most challenging in these four year olds were likely to be the same qualities which would be valued in them as adults. I don't remember thinking, however, that those same qualities were valuable in them as the challenging four year olds that they were!

It's easy to get caught up in the tomorrow syndrome. We often think of what we do as a preparation for the future, for tomorrow. But what about today? Aren't these children important today? Let's be careful that we don't look right past the child and see simply the adult. Let's make sure the focus is in the right place.

If the view-finder of our teaching is pointed only to the future, then today is out of focus. Today matters! We can't change yesterday. We can't guarantee the future. But we can do something about today. It's today that is your responsibility. What are you doing about it?✞



"Children are the living messages we send to a time we will not see."
--John Whitehead in *The Stealing of America*



Albert Einstein criticzed traditional education bluntly: "One had to cram all this stuff into one's mind for the examinations, whether one liked it or not. This coercion had such a deterring effect on me that, after I passed the final examination, I found the consideration of any scientific problems distasteful to me for an entire year." Einstein further remarked that it was surprising that the methods of instruction used in schools had "not yet entirely strangled the holy curiosity of inquiry."

Part of the problem in the schools is that teachers sometimes value personal attributes in students that are not facilitative of, or that actually inhibit, creativity. A study by [E.P.] Torrance found that traits that teachers valued more than experts on creativity included popularity, social skills, and acceptance of authority. The experts on creativity, on the other hand, valued more highly being a good guesser, independent thinking, and risk-taking.

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A Final Word

George C. Heider

"In Remembrance"

When most of us Americans hear the phrase "the holidays," we think of the mid-winter celebrations of Christmas and New Years. There are, however, other holidays which structure the times of our lives, including two which frame the summer season: Memorial Day at the end of May; and Labor Day in early September.

Both of these days plays an important role in our civic life. Over the next two issues of *Lutheran Education*, I intend to look at them, including (as one might reasonably expect) some reflections on the Christian dimensions of the themes which each highlight. (Unfortunately for the subject at hand, *Lutheran Education* does not publish in July/August, or a three-part series including Independence Day would be attractive.) My goal is not to Christianize our national festivals; still less is it to merge secular and sacred time into some kind of American civil religion. Rather, I have come to see that many of the same motifs which animate our national life play an important role in our Christian faith, to be sure at a more profound level in the latter.

Take, for example, Memorial Day and the theme of remembrance. The day was first observed on 30 May 1868 as "Decoration Day," when flowers were placed on the graves of those killed in America's most terrible war. Then, as now, the day called to mind the sacrifice of those who gave what President Lincoln had called five years earlier "the last, full measure of devotion" on behalf of their country. Having grown up, by the grace of God, in a time when the call for such sacrifice has been relatively rare, today's students need to be put in mind that democracy has never been the inevitable outcome of history; rather, it has been achieved at immense cost.

The call to remembrance strikes a deep chord in Biblical theology, as well as civic life. One thinks of the constant calls in Deuteronomy to "remember" the mighty acts of God on behalf of his people and of the monuments established to that end, such as the circle of twelve stones at Gilgal (Joshua 4; cf. Judges 3:19). The New Testament continues this theme, most famously in Jesus' command in instituting his Supper, to "Do this in remembrance of me."

What both the civic and Christian uses of remembrance share is the present and even future significance of the remembrance of the past. Remembering for its own sake is, at best, nostalgia. The remembrance of Memorial Day is intended to inculcate in citizens not simply an appreciation for past sacrifices, but a willingness to do the same, if necessary. The Christian use of remembrance calls the faithful to renewed reliance on God as redeemer and guide and, ultimately, to complete trust in the promises of God in Jesus Christ, even in the face of death. Well did Roman Catholic theologian Paul Ricoeur say, "Hope is the same thing as remembering."

Of course, there are many facets of Christian remembrance which go well beyond any secular counterpart. Our remembrance in the Eucharist, for example, entails not merely a memorial, but the present reality of the Risen Christ. But, just maybe, our reflection on our observance of occasions like Memorial Day may prompt enriched appreciation of the value of remembrance, both as citizens and as citizens of the Kingdom of God.✞

SUCCESS

To laugh often and much
to win the respect of intelligent people
and affection of children;

to earn the appreciation of honest critics
and endure the betrayal of false friends;

to appreciate beauty,
to find the best in others,

to leave the world a little bit better,
Whether by a healthy child,

a garden patch or a redeemed social condition;
to know even one life has breathed easier
because you have lived.

--Ralph Waldo Emerson

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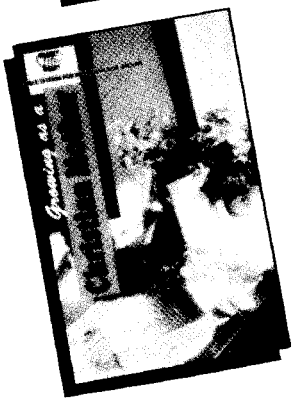
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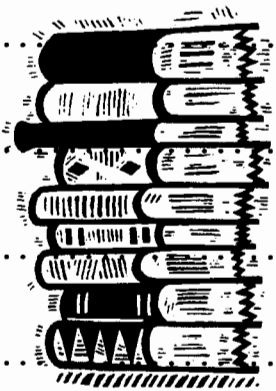
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